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The following preventive measures should be followed, especially by persons convalescing from other ailments, by those suffering from chronic diseases, and by old persons: Wear warm clothing next to the person. Adopt a plain, nourishing diet and take your meals regularly. Avoid late hours. Keep in-doors as much as possible, especially at night. Shun crowded places, public meetings, etc. When in the open air keep in motion; avoid wetting the feet. On entering a house remove overcoat or wraps at once. Keep away from those suffering from the disease. In a word, avoid exposure and excess; adopt regular habits and live well. On the first symptom of the disease do not attempt to treat yourself, but send at once for a physician.

A good deal has been said by alarmists concerning the probability of cholera following the present epidemic. I cannot do better than to quote a paragraph on this subject from an able editorial in the *New York Medical Record* of December 14, 1889, which voices exactly my opinion:

"We observe that some feeling of alarm prevails lest this epidemic be a precursor to cholera, as was the case in 1831 and 1847. There have been, however, plenty of cholera epidemics without a preceding influenza, and a great many influenza epidemics without any associate cholera. The micro-organisms of the two diseases are as essentially different as are the diseases themselves. The cholera germ lives in water and soil, the influenza germ in the air. The relation between the two diseases has been, we believe, purely accidental."

There is every probability that within a few weeks *la grippe* will have become a thing of the past, and that, having thinned the ranks of the sickly and aged, it will, like our dear old blizzard, be utilized to mark another mile-stone in the history of the nineteenth century.

CYRUS EDSON, M.D

(Of the New York Health Department.)

## II.

### SPREAD OF THE DEMOCRATIC IDEA.

IN "*Les Châtiments*," a remarkable collection of his later poems, Victor Hugo assumed the rôle of a political prophet. Looking forward to the twentieth century, he declared that, in that century, while America would exclaim, in wonder, "What! I had slaves!" Europe would, with a shudder, retort, "What! I had kings!"

The dawn of the twentieth century is close upon us; and it does not need a very keen observer to see that there is, the world over, a manifest tendency to fulfil the great French poet's prophecy. Nor is this tendency confined to the American, or even to the European, continent. In the present year, the great empire of Japan, "the land of politeness and graceful arts," will enter fully upon the experiment of constitutional government, modelled upon those of the western constitutional states. That it is an experiment, and may, after all, fail to adapt itself to the present condition and even the genius of the Japanese people, does not alter the fact that the democratic idea of popular self-government has captivated the mind of an Oriental monarch, now endowed with absolute power, and the minds of his chief native advisers. Nor would it follow from one failure that this idea, once planted in Japanese thought, and seriously, though inadequately, put into practical effect, would not remain as a seed, to come later into vigorous growth and fruition there. Not less significant is the recent step taken by the Shah Nasr-ed-din of Persia. This strong-minded potentate has enjoyed an absoluteness of power which is not paralleled, perhaps, anywhere among king-ridden nations. The lives and property of his subjects, one and all, are completely at the disposal of his will and whim. The Shah, however, has travelled much, has observed minutely, and has thus undergone a civilizing process which has both broadened and quickened his mind. He now commands his wise men to study European institutions and to see how far they can be successfully put in practice in Persia; and declares that, if this can be done, he is willing to surrender so much of his prerogative as will make constitutionalism a genuine feature of Persian government.

These are two instances in which absolute sovereigns, ruling in ancient des-

potisms, have been so impressed by the civilizing and power-conferring attributes of a government in which the people have a share, that they voluntarily offer to exchange a portion, at least, of their power in order to confer such a government on their own subjects.

But the democratic idea is almost everywhere advancing, in spite of hereditary rulers. The recent revolution in Brazil serves to show how, in a country where it was scarcely recognized that any such thing as the democratic idea existed at all, even among a small number, it had already ripened, and was sturdy enough, at the opportune moment, to overturn a régime, strong, at least, in its justice, vigor, and progressiveness. It may be said, very truly, that it is too soon yet to declare that the United States of Brazil has securely and permanently established itself; that it may turn out to be simply a military despotism under a republican mask; or that it may yet again give place to a restored Braganzan dynasty. The fact still remains that the democratic idea has planted itself in Brazil, has given evidence of a vigorous presence there, and is not likely to be extinguished even by a failure of its present powerful manifestation.

Can any one be blind to the fact that everywhere in Europe the democratic idea is steadily at work, undermining everywhere old laws, customs, and prejudices, and seeking everywhere to plant itself in the very citadel of government? Sometimes, as in Great Britain, its ascendancy has been attained under the forms of law, by a peacefully and clearly recognized revolution, yielded to by the forces hostile to it as an inevitable destiny imposed by the spirit of the age. The adoption of household suffrage throughout Great Britain and Ireland has wonderfully strengthened democratic power in those countries; so that to-day we find both of the great English parties competing with each other in the advocacy of democratic measures and for the support of the democratic masses. In France, the democratic idea has maintained the republic through a difficult life of nearly twenty years; and the republic is stronger to-day, in its nineteenth year, than any other French government of the century was in its fifteenth. The recent general election in France has not only increased the confidence of the world in the stability of French republicanism, but it has given solid encouragement to those who are struggling—as able and earnest men are in every Continental country struggling—to obtain for the masses of the people a larger or less share in the government.

In some countries, the democratic spirit takes a socialistic form, and in this form is sure to be yearly growing more troublesome and more formidable to the wearers of crowns. It may be taken for granted that nine out of every ten German Socialists are also Democrats, and would, if they had the power, replace the empire by a republic. That the German Socialists are waxing in numbers and in influence may be deduced not only from the elections, in each successive one of which a larger socialistic vote is cast, but also from the energy with which Prince Bismarck constantly seeks to restrict their propaganda by the increasing severity of law; and not less from the fact that he has sometimes shown a disposition to outbid them on their own ground by himself proposing measures of a distinctly socialistic tinge.

Scarcely less clearly is the democratic idea at work in various parts of the mosaic empire ruled over by the Emperor Francis Joseph. Therein socialism is not as rampant as in Germany; but therein there is a constant effort to enlarge the sphere of local self-government. The agitations on this subject which periodically arise in various portions of Austria-Hungary indicate a distinct tendency to seek for a democratic solution of political difficulties and needs.

In Russia the democratic idea labors necessarily underground. It takes now and anon violent and desperate methods of showing itself. But no one can doubt that it is widespread and spreading wider. Nihilism is, perhaps, a vague term, including in its meaning all Russians who are restive under the grim and pitiless despotism of the Czar and of the Tschinn. But it is scarcely to be doubted that the great mass of the Russians who are thus disaffected have the democratic idea more or less firmly fixed in their brains.

In the minor European monarchies phenomena might be indicated to show that aspirations for more democratic systems exist in some degree of activity. Spain

has already tried the republican experiment, and disastrously, although under the lead of the ablest Spaniard of the present century. Yet it would be rash to conclude that, as a result of that failure, the ideas of republican democracy are extinct or even lifeless in Spain. Castelar still lives, and still is a Republican; and in that faith he is in harmony, undoubtedly, with many of the most intelligent and public-spirited of his fellow-countrymen. The fact that, when the Brazilian revolution was announced, a momentary tremor passed through European capitals, lest Portugal should follow her former dependency's example, raises the suspicion that democratic ideas are afloat even in Portugal, despite the mildness of the reign of Dom Luis. In both Belgium and Holland signs have not been wanting of the growth within the past few years of a sentiment which may fairly be described as democratic.

It is not, of course, intended to argue that the thrones of Europe are in imminent danger of overthrow. The process of the democratizing of the civilized world is a slow one, proceeding against many and most formidable obstacles. Unanticipated events may at any time prove fatal to monarchy in almost any European nation. Disaster in war, or the passing from the stage of politics of some group of veteran statesmen, some sudden revolution, might be among such events. But it is only intended here to show how, here and there, the trend of national destinies is, at a more or less rapid rate, towards democratic self government, and away from kingship; and this in spite of some reactionary incidents which retard and, in some instances, seem to reverse the movement.

GEORGE MAKEPEACE TOWLE.

### III.

#### MISQUOTATION AGAIN.

I SHOULD like to add a word of cordial approval to what Dr. William Mathews had to say in the January number of THE REVIEW on the subject of "Quotation and Misquotation." It is not only true, as he points out, that many familiar passages are frequently quoted incorrectly; it is likewise true that very few writers think it worth while to take the trouble of verifying their quotations, and that the truly conscientious editor is thus put to infinite pains in order to make sure that he is printing correctly what one writer says another writer has said. Verifying one's quotations ought to be a matter of conscience and morality. It is not enough to say that you give the meaning of the author you profess to quote; you are in honor bound to give his words precisely as he wrote them, *verbatim et literatim et punctuatim*.

It is to be hoped that few writers have possessed such a lax literary conscience in this matter as the late Walter Bagehot. The editor of the new edition of his works found Bagehot's writings filled with slips and mistakes of every kind, which "cover almost the entire possible range of human blunders, and are sometimes of serious moment." The errors of grammar alone show the need of careful editing even in the case of a writer of established fame. "But"—I quote from *The Critic*—"the worst case is that of the false and mangled quotations; and in respect to these it is impossible to acquit Bagehot of gross negligence. Correct quotation is a matter of duty and not of literary taste; and Bagehot's quotations, as the editor clearly shows, are oftener [*sic*] incorrect, and, what is worse, he gives some passages as quotations which are not so at all. Thus, in the essay on 'The First Edinburgh Reviewers,' he professes to quote three sentences from Sidney Smith, sneering at Malthus and Ricardo, on which the editor remarks: 'There is no such passage in his [Smith's] writings, and his references to Malthus are not only respectful but almost reverential.' Several other such cases are noted." This offence of manufacturing quotations in order to enforce one's point is, I am glad to believe, very rare; and it is almost incredible that any one should ever resort to it.

But unfortunately I am compelled to believe that verification of quotations by those who use them is very rare also. It is a lost art, or, more probably, it is one that has never been acquired. I once had occasion to verify an elaborate extract from Buckle which a well-known writer employed in a magazine article. The extract covered about a page and a half in the "History of Civilization," and it